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WEEKLY REVIEW.

—We referred last week to the very severe ...ness of the Rev. John Hewitt of the Irish ...resbyterian Mission, Guzarat. We regret very much to announce the death of this missionary, on Sunday last, July 2nd, at the house of Mr. Conder, Breach Candy, where he had been about a month. From the very beginning of his illness, two months ago, he has been waited upon by Dr. Macdonald of the Medical Mission with the greatest possible assiduity and devotion. Mr. Hewitt was a powerfully built man, but the hold which the fever took upon him seemed to be proportionally great. Death had no terrors for this servant of the Lord; ...d was kept in peace, throughout his illness, ...on God; he knew in whom he had be... ...d felt safe in his arms; we heard him ... before his departure, To depart and ...Christ is far better. He declared his ...gnation to the will of the Lord. His ...rested upon the words of an illumina... ...near his bed, My grace is sufficient ... and he spoke of the great comfort ...ese words had been to him. His last ...ds were, The Lord is with me still. Had it ...en the Lord's will, he would have rejoiced to ...ave been permitted to stay and labour for the cause of India's evangelization. It was a cause very near his heart. He had been four or five years a settled minister in Ireland, and in order to ...ome out as a missionary to India he had to resist ...he pressure of those who valued his ministry and would have had him remain at home. After coming to this country he made good progress in the acquisition of the Guzarati language, and during the last cold season accompanied the Rev. Jo... ph Taylor on his Evangelistic tours. It be...cor...es us to bow in humble submission to the will of the great Head of the Church, who has seen fit, for reasons not obvious to us, to remove so devoted a servant. Our readers will remember at a throne of grace, the stricken widow. It was on her account that a change to Bombay for the hot months was thought to be desirable; she little thought, on coming here, that her place was to be that of a watcher at her husband's bedside during these months of severe trial and suspense.

—War in Europe! No one can say whereto ...his may grow. At present it is simply a contest ...etween Servia and Montenegro on the one ...nd, and Turkey on the other. Should Turkey act ...th ...igour and energy, she might succeed in put...g down the opposition, especially if the other provinces of European Turkey refrain from joining the insurgents. It will be a marvel if they do refrain. It seems a very auspicious moment for the disenthralment of the Christians of these provinces—in fact of all Turkey. Will the great powers of Europe enter into this war? It is impossible to say. If they would lay aside their jealousies and mutual distrust and insist upon a thorough change in the government of Turkey so that genuine religious and civil liberty should be secured to all classes alike, it would be well. But it seems idle to hope for such a thing while the Turk rules. We believe that the day is approaching when "the times of the Gentiles shall have terminated," although it is not yet easy to see just how the termination is to be effected.

—Connected with the Indian Female Normal School and Institution Society, there are about thirty English lady missionaries, and perhaps an equal number of assistant missionaries, engaged in this country. Fourteen ladies were sent from England to engage in this important work last year. The operations embrace—I. Normal Schools, II. Zenana Visitation, III. Schools for Hindoo and Mahomedan females, IV. Bible Women, and V. Medical Missions. The 24th Annual Report is a goodly volume of 100 pages, filled with the accounts furnished by the different workers in Bengal and N. India, Bombay and Madras. We hope to print some extracts from this in our Miscellany. Speaking of zenana workers in India, the *Lucknow Witness* says:

"In all, there are now in India at least 104 of these earnest and devoted ladies, doing a work which no others can do, and which with the blessing of God must surely result in bettering the condition of the too often unhappy inmates of the zenana; and to this number must be added, too, at least as many who have been raised up in this country and who in earnestness, devotion, and success vie with their sisters from Great Britain and America."

—Ritualism has had a gala-day in Bombay. The Rev. Dr. Mylne was installed as Bishop of Bombay in St. Thomas's Cathedral, on Thursday last. They who delight in ecclesiastical millinery, in bowings and genuflexions, in elaborate ceremony—to sum up all in a word, in Rome-like ritual—must have been exceedingly happy. We are told that a number of Roman Catholics, clergy and laity, were present, and were very much gratified by what they saw. Some notices of the ceremony, gleaned from the daily papers, will be found in our Epitome. A friend of ours who was present, a member of the Church of England, was deeply grieved by what he saw, and if we know anything of the apostle Paul after thirty years' study of his writings, he would have been grieved beyond measure if, indeed, he would have recognized the offices of the Church of Christ in these ceremonies.

—We have received a letter censuring the police of Bombay for allowing the Parsee grog-sellers of Bombay to adulterate the liquors which they sell as brandy and gin. Our correspon ent is quite sure that from one end of this island to the other these liquor-sellers constantly mingle deleterious drugs with the liquors they sell—ganja, opium, tobacco and even the deadly datoora; when they find that they have gone too far with the latter, they slightly reduce the quantity. He proposes that the members of the Temperance League should visit these shops and make purchases of the stuff sold, in the presence of policemen, and then get the compounds analyzed.

—We are told that it was a mistake on our part to confound "Belisarius" with the writer who some time ago defended the spiritualistic character of the Davenport *seances*, and we hasten to express our regret for the mistake.

The Bombay Guardian.

SATURDAY, JULY 8, 1876.

CASTING DOWN IMAGINATIONS. IV.

"If a man is only sincere, there is no danger that God will condemn him. I may be wrong in some of my beliefs, and I may sometimes do things that are not exactly right, but on the whole I mean well, and I know I am sincere and no hypocrite. So I do not fear that God will reject me."

You admit, friend, that you may be wrong in some of your beliefs; may you not be wrong in this particular belief that you have now expressed about the value of sincerity as a passport to heaven? Your conscience does not trouble you; but have you taken pains to secure all necessary light for your conscience? If you should commission a man to build a house, and if he should build it according to his own ideas, paying no attention to your plans, would you be satisfied? If a tailor should make you a coat without any reference to your measurements, would you not reject it? Yes, no matter how carefully it may have been sewn. A shipmaster who should not consult his chart or take observations, but guide his vessel according to some notion of his own, would have nobody but himself to blame if his vessel should become a wreck. The mutineers of the Bengal Army were quite sincere in their endeavour to pluck up the English power, but nobody ever thought of this as a justification. If a man should very sincerely seek to blast your reputation, representing you everywhere as a villain capable of any atrocity, would you pass it by on the ground of the man's sincerity? You would say, the man has no right to entertain such an opinion of me, without cause; if somebody breathed those calumnies into his ear, it was his business to make enquiry and learn the facts. The Jews were sincere in their opposition to Jesus, and believed that they were doing God service in putting the apostles to death; did God accept of such service, because they were sincere?

We are under responsibility to God for our opinions and beliefs. Our conduct is determined by our opinions and beliefs, so that our highest responsibility seems to be connected with these. God has not more carefully told us what we are to do, than he has what we are to believe. Unbelief is represented as the greatest sin because it takes the formation of a man's character out of the hands of God and puts it into those of the man himself. It is a revolt against the authority of God on the ground that God is not worthy to reign. Every man is under the highest obligation, from the very dawn of his intelligence, to seek to have in all things the instructions of God. He is every moment reminded of his own fallibility, and he has evidence enough of the fallibility of others, and everything seems to bid him seek the wisdom that is from above. The neglect to do this is sin. He allows his conscience to be moulded by the people with whom he has most to do, the books and newspapers he reads, the teachings of parents and school-masters. In all this there is great culpability.

It is selfishess that makes a man very tenacious of ideas that he has adopted and expressed. Contradiction he looks upon as an insult to himself, a disparagement of his ability and wisdom, and he resists it upon this ground; he cherishes a feeling of antagonism towards all sentiments of a contrary character to his own; and thus the strength of his convictions is just the measure of his self-love.

The word sincerity is very much abused. When we give the name to a persuasion that we are right, we apply it wrongly. Sincerity is really the love of truth. A really sincere man is always prepared to renounce his opinions and make any sacrifice, in order that he may get hold of the truth. He is very much afraid of missing the truth, and cannot but be aware that truth is very easily missed, and that there is a conflict between it and our appetites and wishes and tendencies, and that it must be sought with self-denial and self-

mistrust. The sincere man is not dogmatic, nor bigoted, though he is willing to die for the truth.

Now, is it in this sense that you are sincere? Are you very willing to be undeceived regarding your opinions? Do you seek the truth as a hidden treasure? Do you wait upon God in prayer continually that he may save you from error and give you the wisdom that is from above? If you do, it is as certain as that there is a God in heaven, that you will be guided to Christ as your Saviour. Every sincere man, in this sense, is certain to be saved, for God has promised to meet such and lead them. If any man will do his will the same shall know of the doctrine. To him the Bible will be self-evidencing. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." By the simple is here meant the sincere, the truth-loving, the teachable, the man who is open to conviction, and who says in his heart, Let God be true though every man a liar.

THE NEW BISHOP AND MISSIONS.

THE Missionary Association which the Rev. Dr. Mylne, Bishop of Bombay, wishes to organize, has been already referred to in our columns. He himself has told us this about it:

"As long as a man remains in our association he will keep himself free from family ties, he will regard his Bishop as his spiritual leader, whose voice in directing his work is to him as the voice of God, he will contribute his proper share towards the expenses of the common life, he will take part as a matter of course in the common devotions of all; but he will remain a perfectly free agent and may leave at any moment."

Exception having been taken to one rather startling expression in the above, the Bishop has added this:

"My words applied only to such men as should place themselves in a certain specific relation towards myself by voluntarily joining a particular community, which relation, I was careful to explain, none of them would be pledged to maintain any longer than he thought fit."

In the Roman Catholic monastic institutions, nothing is more absolutely required than this unquestioning obedience to the Superior. This is the keystone of the arch of the piety of the brotherhood. Disobedience to the superior is a revolt against God himself. In the Associated Mission which the Bishop of Bombay wishes to form, there will be a door of egress for those who see fit to withdraw, and in this respect their position differs from that of a monk, but while they remain they are to consider that there is no higher obligation resting upon them than to be guided by the Bishop. We find no example of this mental and moral prostration in the Scriptures. The language of the Apostle Paul throughout his epistles to the Churches, to Timothy and Titus, is as far as possible from favouring any such assumption. Here is an example of Paul's method: "I greatly desired our brother Apollos to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time." (1 Cor. xvi. 12.) The Lord said to his disciples, Be not ye called Rabbi or Master, for one is your Master, even Christ. Christ is the head of every man. The younger are to be subject to the elder; the sheep are to follow their shepherds, but not blindly. Many men are very glad to be freed from the obligation of ascertaining for themselves the will of the Lord, and to entertain the pleasing fiction that some earthly superior will be infallibly guided to give them the right instructions and commands; but it is an error that tends to dwarf and degrade the moral and mental powers of those that obey, and that tempts the superior to arrogance and self-sufficiency.

The new Bishop of Bombay has not apparently any diffidence in proposing to lead on a body of missionaries to the conflict with heathenism. Every missionary that comes to India finds reason to modify his opinions after he has been some time in the country: generally, the new missionary feels he has very much to learn, and is for a while swift to hear and slow to speak. Dr. Mylne has had no personal experience of mission work in India, yet feels apparently equal to the discharge of the duties of a general among missionaries.

No merely clerical, or mainly clerical, organization will ever overthrow the heathenism of this land. What is wanted is a church of the Apostolic type, with gifts of the Holy Ghost in all the members, all praying, witnessing, and working for Christ, and all exhibiting the mighty power of the Spirit in their hearts and lives: "blameless and harmless, the sons of God, without rebuke, shining as lights in the world, holding forth the word of life." The Hindoos have had enough of priestliness in their own system, and will not accept of a new faith upon any such worn-out recommendation as this. The glory of the Gospel is in ministry; the Son of Man came not to be ministered unto but to minister; and 'hereby shall ye be approved my disciples (not my priests), that ye bear much fruit.' It is the Holy Ghost that testifies of Jesus, convincing men that he has indeed ascended to the right hand of the majesty of God; and the fruit of the Spirit (conveying this testimony) is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith. The apostle's instructions about the materials that may be used in the construction of God's temple (1 Cor. iii.), the consumable and the inconsumable, the gold, silver and precious stones belonging to the former category, the wood, hay and stubble (found perishable in the day of the trial by fire) belonging to the latter, have a special significance in this country. As on the top of a granite mountain may be found a few detached stones and fragments, so on the surface of Hindoo society there are individuals ready to be attracted by any prospect of gain. These have been the greatest hindrance to the progress of Missions, crippling the churches into which they have succeeded in obtaining admission. Establish now a grand Mission, connected with the State, well supplied with funds, and one of the first effects will be that these fluctuating members of other churches will be attracted to it. This may be a relief to those churches, but it will effectually hinder the richer body from doing any spiritual work. The new Bishop proposes to carry on and develop the Mission schemes of his predecessor. We would recommend him to enquire diligently into the past history of those who have employment in connection with these operations, and if we mistake not he will be surprised to find how large a proportion of them have been connected with the missions of other societies. If they have been made better Christians and more efficient workers for Christ, by this change of relation, well and good. But is this the case? Do they impress their fellow-countrymen with the idea that they have had no regard to temporal advantage in becoming Christians? We never shall see great progress in the cities of India until this impression is irresistibly conveyed.

GLEANINGS IN EPHESIANS.

Put on the whole armour of God. vi. 11.

We are not to understand by this exhortation that the Ephesian Christians were at this time without this armour. Without it they would not have been soldiers of Christ. The whole epistle shows that they were earnest Christians. But it is a mistake to suppose that the Christian does not need to be exhorted to do that which he has done and is doing. That which we put on the body is worn till it is put off, without any additional act on our part; but it is different with regard to what the soul puts on. Yesterday's obedience does not secure to-day's obedience; yesterday's grace does not come with us to-day; yesterday's faith does not bring Christ to me to-day. Have faith in God, said our Lord to his disciples. Believers need to be exhorted daily to believe in the Lord Jesus Christ. As the sunlight ceases to be the moment it has fallen, and every ray must be followed by another ray; as the sap from the vine is constantly absorbed by the branch and needs continually to be succeeded by new supplies; so the believer is just as dependent, after thirty years, upon Christ, as he was at the beginning. So the exhortation to put off the old man, malice, anger, wrath, blasphemy, does not imply that these things were then appearing in the life of those addressed. We have no goodness and no grace apart from our union with Christ, and this union is not maintained without the action of our voluntary powers in faith. Not to put on Christ is to be invested with the old man, for the old man just means separateness from Christ. There is nothing perhaps that Christians are so slow in learning as this most vital truth; they are constantly tempted to think that what they had yesterday they necessarily have to-day. But we are never made good in ourselves. Christ is always our wisdom, righteousness, sanctification and redemption. We are complete in him and without him are corruption itself. Christ is our life. We live by the faith of the Son of God. We are to put on the whole armour of God, because if we remain defenceless at one point, the enemy will plunge a fiery dart into us that we shall not be able to extract. There must be no gaping at the joints of the harness.

We wrestle not. 12.

There is a blending of metaphors. We pass from the armed soldier to the unarmed wrestler. This is to hinder us from getting our minds fettered by the comparison, so as not to grasp the full spiritual meaning. Different qualities are demanded in the wrestler from those which the soldier requires. The Christian must combine all. Happily the Christian is not alone in his war with invisible and visible potentates. Michael and the angels fight when Daniel fights. (See Daniel x. 13, 20.)

In the evil day. 13.

The Christian will do well to expect some day of peculiar strife and danger, like that which came to Job. A day of calamity, of darkness, of confusion, when he shall have the opportunity of proving the all-sufficiency of his armour. His armour is Christ: put ye on the Lord Jesus Christ. In the world ye shall have tribulation; but be of good cheer, says Christ, I have overcome the world.

Having done all, to stand. 13.

When a man has done all, he expects to sit down and take rest. But the Christian soldier has his rest in standing. Were he to sit down, the enemy would come back upon him. Though you may have obtained a Waterloo victory, like that of Elijah on Mount Carmel, still stand. Elijah did not, and the consequence was that after his sublime victory he was put to a disastrous flight. How much better would it have been for David, if he had gone forth with Joab to the seige of Rabbah. He would not have fallen a prey to temptation. (2 Sam. xi).

Epitome of News.

SATURDAY, JULY 1.

—The last mail brought the news of the death of Dr. Haug. The *Bombay Gazette* says: "Being a scholar of high reputation when he came to India, he devoted himself with his usual energy and enthusiasm to the study of the ancient Hindu and Zoroastrian religions, the first results of which he gave to the world in his "Essays on the Sacred Language, Writings, and Religion of the Parsees," and in his edition and translation of the Aitareya-Brahmana. Broken in health, he returned to Germany in the beginning of 1866 and was almost immediately afterwards appointed Professor of Sanskrit and Comparative Philology in the University of Munich, an appointment which was specially created for him and which he held up to the time of his death. During the last ten years of his life, Dr. Haug was engaged in writing a history of the Hindu and Parsee religions, and in preparing for the press a translation of the sacred writings of the Zoroastrians."

—The Lieut.-Governor has instructed the Magistrate of Hughli, by telegraph, to allow the crew of [illegible] at Mohesh to be drawn with proper precautions for safety.

—*Bombay Gazette*: "We regret to hear of the death by his own hand of Mr. J. H. Wait, Civil Engineer in the Bhownuggur State. The sad event took place on the 27th ult. The deceased had suffered for some months from great depression of spirits."

—*Deccan Herald*: "We regret to hear by this mail of the death of the Rev. W. Kinnaird Mitchell, son of the late Rev. James Mitchell, for many years Senior Missionary of the Free Church of Scotland at Poona. Mr. Kinnaird Mitchell came out as a missionary of the same church, and was for some years stationed at Poona until compelled by impaired health from sun-stroke to return to Scotland. Mr. Mitchell laboured at Cluny in Aberdeenshire after his return home, but he never fully recovered his health again. His death was caused by inflammation of the lungs. He was an excellent and consistent labourer in the work of Christ, and has left the savour of a good name, which is better than precious ointment."

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—Two Hindoos have been sentenced to transportation for life, for the murder of a Brahmin at Trimulk.

—*Nielgherry Courier*: "A ladies' meeting was held the afternoon of the 17th instant, in Zion Chapel, which Miss Brittan, the Superintendent of the American Zenana Mission, was invited to give an account of her work at Calcutta. A few gentlemen were also present. The Rev. Mr. Gillings opened the meeting with prayer, and in a short address introduced Miss Brittan to the little assembly. Miss Brittan then took the chair, and commenced by describing the general character of the people among whom she had been living the last thirteen years. She gave a description of the interior of a zenana, and the customs observed in the Hindoo family, contrasting the princely style of the Baboo surrounded with every luxury, with the degraded state of his wife, whose only garment was a thin cloth, and the cost of whose wardrobe did not exceed 10 rupees a year. She then described the cruel treatment of the widows; and several incidents narrated touched every heart and filled many eyes with tears. Miss Brittan came to this country in 1863, to establish the 'American Zenana Mission.' She said, 'I was alone for the first year; now we have a large establishment in Calcutta. The home is our own, in which we have thirteen ladies engaged in zenana work, and we employ 60 native assistants. We visit weekly, and teach in 150 houses; our pupils in the zenanas and zenana schools number 983. We have an orphanage aside from zenana teaching, but to train teachers for that work with 93 children, native girls. We have a home for native widows, in which we have six of these poor women living happily. Our work is entirely undenominational; the ladies in our home are of six different denominations. We [illegible]rmal school for the training of our native [illegible]he average attendance is about 25. We [illegible] in the morning, in the house, to teach [illegible]Indian girls who wish to learn it, the [illegible]as to fit them for teachers, and though [illegible]especially to women, we have an evening [illegible] native men servants. We did have a [illegible]'s hospital for all classes, European, East Indian, [illegible]native; this was doing a great deal of good [illegible]er the care of the lady physician; but some [illegible]hs ago, God took her to himself; she died of [illegible]id fever, and as yet we have not been enabled [illegible] her place, and the hospital had to be closed. [illegible]s is our work in Calcutta. We have also established a home in Allahabad, where we have six ladies and eight native teachers at work in the zenanas. We do not believe in remaining stationary. Our motto is "Go forward," and God helping us, we will.'"

—The *Indian Statesman* has been enlarged, and appears now of the same size as that of the other two daily papers.

Monday, July 3.

—On Friday night last, Luxia, a Mochi, killed his wife and mother-in-law. The murderer gave himself up.

—*Times of India*: "The political condition of China at this moment is such as to afford the Government cause for grave apprehension. The empire is said to be on the eve of another revolt, and the local atmosphere is charged with rumours which point to a swift overthrow of the present dynasty. Widespread discontent, an unwonted activity on the part of the secret societies busily engaged in fomenting it, an exhausted treasury, an army clamouring for pay, and a war foreshadowing serious disaster—such are a few of the more prominent tokens which predict the coming storm. Rebellion has actually broken out in several of the provinces and has cost the authorities their utmost strength to put it down. Along with this state of affairs the critical position of the army destined to reduce Kashgar to submission, has filled the minds of the ruling powers with anxiety and distrust."

—The str. *State of Alabama*, from London to China, was near foundering, but succeeded in making Bombay.

—With reference to the outbreak of cholera at Dalwood, a correspondent of the *Bombay Gazette* says: "The Scottish Mission doctor, Mr. Lazarus Abraham was the first gentleman who held out any assistance of the kind to the poor sufferers, who were surrounding him every minute, and who, in spite of the illness of his wife, ran every now and then, to her alone, to pour out medicine to the miserable supplicants."

Tuesday, July 4.

—*Overland Mail*, June 16: "The Permissive Liquor Bill debate resulted in a division, showing 81 and 299 against Sir Wilfrid Lawson's measure.

There have been grave riots in Belgium owing to the victory of the priests in recent elections. The Ultramontanes have been so successful, especially at Antwerp and Bruges, that the anti-clerical party is about where it was before the elections. The Liberals are in a very small majority, and in proof of their animosity to the priests they have formed processions. Thousands of excited people marching the streets of Antwerp, Ghent, and Brussels, shouting "Down with Malou!" and threatening Roman Catholic buildings, could not be tolerated. The police and the gendarmes have charged the mobs at several places. Many persons have been wounded, and buildings wrecked.

The Primitive Methodists report this year an increase of 7,158 members, and 138 new chapels, which have been built at a cost of 113,000*l*. Towards this sum 52,000*l*. has been raised, and 43,000*l*. has been applied to the payment of old debts. Mr. Dickinson was elected president in the room of Mr. Smith.

Wednesday, July 5.

—A Mahomedan livery stable-keeper in the suburbs of Calcutta, owned a pony which was known to be a savage animal, and on Monday it got loose from its stable, and going down the road attacked a man named Kadir Mullick, and throwing him down, bit him most severely about his face and chest, and in fact worried him as a bull-dog would. The unfortunate man now lies in a precarious state.

—*Times of India*: Lord Archibald Douglas, the only brother of the Duke of Hamilton, has become a monk, and a few days before the last mail left London he sang his first high mass at the chapel of the Carmelite Monks in Church Street, Kensington. A large number of the aristocratic Roman Catholics of London assisted at the ceremony. Lord Archibald Douglas was born in 1847, was educated at Eton, appointed cornet in the 11th Hussars in 1866, and was one of the aides-de-camp of Lord Napier of Magdala in the Abyssinian War.

—Same; London: The publication of Lord Amberley's posthumous work, "An Analysis of Religious Belief," has excited some interest. It is well-known that Earl Russell made the most strenuous efforts to prevent its appearance. He begged, prayed, and threatened, but all in vain; the publishers, Messrs. Trubner, had made a contract with Lord Amberley some months before his death, and declined to withdraw from it. And besides, in Lord Amberley's will, the Earl, as executor, is expressly enjoined to have the book published. And so it has appeared. It is clever but crude. Lord Amberley was a contemporary of my own at Cambridge, and he there had the reputation of being precocious—priggishly precocious—in his opinions. At one and twenty he had made up his mind with the most dogmatic complacency on the most abstruse questions—questions to which deep thinkers devote a life-time, without even then arriving at a definite and satisfactory solution of them. To use a vulgarism of one's school-days, he was always "cock-sure" of everything. And I note the same characteristics in his book. I am reminded, in reading it, of that memorable work of Mr. Thrale's (the friend of Dr. Johnson), entitled, "*The Retrospection, or a Review of the most Striking and Important Events, Characters, Situations and their Consequences, which the last eighteen hundred years have presented to the view of Mankind*," of which Mr. Hayward says, "it would have required the united powers and acquirements of Raleigh, Burke, Gibbon and Voltaire to fill so vast a canvas with appropriate groups and figures." Lord Amberley's scheme is a similarly ambitious one. He professes to examine and compare all the religious systems, customs, and personages in history from Budha to Comte, and he undertakes to show that one religion is just as good as, and no better, than another: that, in fact, all religion is merely a matter of natural emotion. He is particularly bitter against the founder of the Christian religion, and invariably sides with the Jews in their treatment both of Jesus and Paul.

—The British India Steam Navigation Co.'s steamship Almora, which left London for Calcutta on the 2nd ultimo, was supplied with an ice-making machine capable of turning out twelve cwts. of clear pure ice a day.

Thursday, July 6.

—*Bombay Gazette*: The Sirdar Mahomed Ayoobkhan petitioned the Ameer for his pardon and the employment of pecuniary assistance to enable him to visit the Ameer, who has ordered the Governor of Herat to assist Ayoobkhan and to send him to Cabul under escort.

A fight is reported between the people of Khelat and Ghuznee, resulting in 83 killed. The Ameer has summoned the survivors to Cabul.

—A strong idea prevails among a large number of persons, of forming a great African company, on the model of the old East India Company. Some bold speculators have already mentally laid down the lines of a great colonising and trading company, to obtain a charter from the Crown, and to occupy large tracts of the West Coast of Africa. The present system of trading, it is urged, means very little more than the selling of rum and tobacco to the native tribes, and the secret encouragement of the internal slave trade. A great organised company, made up of first-class merchants, having in their employment bold and resolute adventurers, and having the command of ample resources, would do for these regions what the Government cannot possibly attempt to do. Splendid visions of future Clives and Hastings on African soil are already (says the *Examiner*) filling the souls of enthusiasts.

—*Educational Record*: We hear that the method of conducting examinations hitherto followed in the University of Bombay, is undergoing a comprehensive revision at the hands of an experienced sub-committee of the Syndicate. It is understood that this sub-committee is prepared to recommend the Syndicate to lay before the Senate proposals involving changes of some importance, one of which will probably be a plan for rendering attendance in Bombay unnecessary on the part of the large proportion of Mofussil candidates at the Matriculation Examination who fail in the first or English paper.

—*Times of India*: 'Yesterday afternoon, the engines of the new and magnificent mills of the Coorla Spinning and Weaving Company, Limited, were started with grand ceremony. The Company was formed some two years since, with a capital of eight lakhs, and the splendid building of cut stone, built by Nagoo Sayajee, has been only recently completed. A tank of unusual capacity has been excavated in the solid rock to a great depth, and an abundant supply of water is thus available, not only for supplying the boilers, but for cooling purposes. There is space in the two floors of the factory for 50,000 spindles and 500 looms, and they start at once with 25,000 spindles and 340 looms. The mills will immediately give employment to 650 native hands, under the superintendence of four Europeans. At present they are designed for the manufacture of "medium goods," but a certain space has been reserved for experiments as to "fine goods," which it is hoped may be gradually introduced.'

—The *Examiner and Chronicle* glances back twenty-six years in commenting on the progress of the Foreign Missions work of the Baptist Church:

The year's receipts ending with March 1850, were a little less than $105,000, and the contributions of that year were larger than in any preceding year. This year of 1876 the total income reaches nearly $246,000, and the growth of income indicates the growth of the missionary work in all lands. Then we had seventeen chief mission stations; now the number is twenty-seven. The seventeen missions of 1850 had 306 missionary laborers, including the native preachers, but the number has grown to be not less than 1,130. Then we had 141 mission churches, with 12,500 members; now we have as many as 750 churches with 60,000 members! Such growth is inspiring, and all the more so from the fact that the educational missionary work has advanced with the increase of the mission churches and membership.

—During Mr. Moody's brief stay in Georgia he provoked the severe criticism of some of the white people of that State by objecting to the arrangements made for the colored folks. A fence had been erected to keep the colored folks from intruding on the white folks' space. Moody intimated that these white people would never get to heaven if they were so particular about who associated with them on earth. And he further hinted that the whites might possibly be astonished some day to see these blacks marching into the kingdom of heaven while they themselves were shut out.

—*Lucknow Witness*: "A medical officer in charge of a large railway station remarked in our hearing the other day: 'I can conscientiously say that of all the dismissals from railway service that have come under my notice during the past five years *nineteen-twentieths* were caused by the use of strong drink. As a rule, when a company begins to reduce its staff of laborers, those addicted to tippling go first: and it is only right that they should.'"

—*Friend of India*: "A correspondent, writing with reference to the religious difficulty in the way of Government interference with the custom of child-marriage, reminds us of an incident which once occurred in the Punjab, and which shews how courage in the cause of humanity and right will regard unreasonable priestly opposition. Some years ago when Sir D. Macleod was Lieutenant-Governor of the Punjab, Mr. Forsyth, Commissioner in Kangra

District, and Colonel Paske, Deputy Commissioner in the Kangra, cholera was raging in nearly all the towns and cities of the Punjab, and Colonel Paske took most effective measures to keep it out of his district. In that district there are annually two great fairs—"intensely religious *melas*"—which are attended by large numbers of people from the Punjab. It was certain that the visitors to the *melas* would bring cholera, and accordingly Colonel Paske prohibited them from being held. He sent word to the officials of Umballa, Loodiana, Jullundhur, Goordaspore, and Umritsur to notify to the people that there would be no *melas*, and the roads leading into the hills were guarded. The Brahmins, who saw that the hope of their gains would be gone, began to agitate against the prohibition. They assailed the Commissioner, Mr. Forsyth, with petitions, complaining against Paske's order, first, because he had laid his hand heavily upon their religion, thus breaking the Queen's Proclamation, and, second, because the order interfered with their lawful pursuits and deprived them of the temple revenue collected at the *melas*, amounting to thirty thousand rupees. Mr. Forsyth took the side of the Brahmins, and Paske in consequence appealed to Sir Donald Macleod. Sir Donald wrote back that the health and lives of the people of Kangra District must be to Paske "a *higher law* than the Queen's Proclamation" or the mercenary pursuits of the Brahmins, and he ordered the Colonel to use the whole force of the police to stop the *melas*. The result was that not a case of cholera occurred that season in Kangra District. Our Government has on more than one occasion recognized "a higher law" than the religious prejudices and customs of the people, *when these were unquestionably contrary to the laws of humanity*. In the matter of child-marriage, however, it is hoped that if Government would take up the question with a view to its abolition, it would carry along with it the best feeling of the country. Besides, the custom is not really sanctioned by the ancient Hindoo religion, and though there would be opposition, it could not with justice be said that the Queen's proclamation stood in the way."

—*Advance*: "The General Conference of the Methodist Church meets once in four years. It is now in session in Baltimore. It is composed of a little more than four hundred members. No religious assembly in the country represents a larger or more influential constituency—nearly a million and a half church members. Christians of every name rejoice in the wonderful growth and still aggressive force of this grand division of American Christians. If some have entertained the fear lest the very rapidity of their advancement might be an occasion of temptation, it is no more than many of their own wisest men have often expressed. What new lessons they may have to learn from other bodies of Christians, they will no doubt be eager and apt to learn; as certainly we all have much to learn from them. One of the questions before the Conference which excites somewhat the natural antagonism between the conservative and the progressive elements, has to do with the Presiding Eldership—whether they should be chosen and appointed by the bishops, or elected by the several conferences over which they are to preside. The latter method is resisted as a dangerous tendency to Congregationalism!"

Friday, July 7.

—The value of the rupee is now scarcely over 1s. 6½d.

—*Times of India*; Suez: "The following story reaches me from Upper Egypt:—Sayud, the Governor of the province, sent out his emissaries to collect taxes. These myrmidons of law in Egypt apprehended an old man who was unable to meet their demands, and thinking to draw blood from a stone, bastinadoed the poor Arab. His son, hearing of the treatment received by his father, promised to satisfy the claims in question, on condition that the old man should receive no further ill-usage. While the son was endeavouring to raise the necessary money to free his parent, the Pasha's agents again inflicted the bastinado, and killed the sufferer. The son returned with the money, asked for his father, and was shown the corpse as an answer. The docile Arab blood, long used to barbarage and tyranny, overboiled at this cruelty, and seizing a pistol he shot the Pasha dead. He was immediately arrested, but the fellahs (villagers) rose *en masse*, came to the rescue, and lynched two other pashas. The names of the murdered men are supposed to be Cassim, Hassam, and Daood. For the truth of the foregoing I cannot vouch, but it is believed by the Arabs in the bazaars. This story, whether true or not, may have the effect of producing similar occurrences in other parts of the country, as it is implicitly believed all over Egypt."

—In the same we have an account of the installation of Dr. Myhe as Bishop of Bombay, yesterday at 7-30 a.m., in St. Thomas's Cathedral. There was a procession of choristers and clergy. "After these came the Rev. Mr. Druellin, the Bishop's Chaplain, carrying the pastoral staff, and then came last of all the Right Reverend the Lord Bishop of Bombay. His Lordship was in full canonicles with all the brilliancy of their newness upon them. His purple silk rochette reached to the ground, and a portion of it could therefore be seen beneath the rich scarlet satin chimere, as the upper sacerdotal garment of a bishop is called, and to which the lawn sleeves are attached. It was this vestment which in the time of Queen Elizabeth so incensed Bishop Hooper, who thought he saw in it the fulfilment of a well-known prophesy in which the word 'scarlet' appears, and which has often been applied by the enemies of ritualism to those who have within the last few years restored its use. Ever since the time of Hooper it has been considered too light and gay for episcopal gravity, and black was worn until the High Church party reintroduced that of scarlet. Over the chimere the Bishop of Bombay wore in front a very broad stole of black, and behind the red hood of a D. D., but with a lining of black so wide as to make the whole look like a black hood.

"By the time the Bishop had reached the 'Table,' the last strains of the processional hymn had died away, and he at once threw himself on his knees, and, with face uplifted to a cross which rose from a flower-decked altar, indulged for a few minutes in silent prayer. He was supported on each side by the priests and the choir, over whom fell the commingling light of many colours which streamed through the stained glass windows, into the midst of the imposing group, kneeling before the altar, the centre figure of which was the richly robed prelate.

"When pronouncing the absolution the Bishop raised his right arm, and crossing the thumb and little finger on the palm, the three remaining fingers remained upright as the emblem of the Trinity and the sign of the bishoply office.

"At the close of the (communion) service the Bishop took his pastoral staff in his left hand, faced the congregation, and raising his right arm as before, pronounced the benediction. The Bishop then ate what was left of the consecrated bread, and drank what remained of the sacramental wine. Water was brought, and he rinsed out the cups, and drank the water with which he did so; and, wiping both cups and platter with a linen cloth, he handed them to the chaplains. The procession then formed as before, and preceded down the nave to the vestry; on nearing which the choir stopped, and by counter-marching, the Bishop, who left the church last, entered the vestry first.

"Several people loitered by the church to witness the departure of the Bishop for Mazagon, and seemed especially to notice the peculiar dress of the Cowley Fathers, which remind one forcibly of the old canon of two hundred and fifty years ago, which declared that on account of 'new-fangledness of apparel' ministers should wear 'gowns with standing collars and sleeves straight at the hands.' It was also set forth that their night-caps should not be 'wrought, but only of plain black.' In all which particulars 'the meaning was not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order.' It would be an interesting enquiry what sort were the 'new-fangled' dresses the clergy wore two and a half centuries ago.'"

—Simla, 6; Viceregal Council: "Sir William Muir presented the report of the select committee on the Opium Bill. This bill now supersedes and consolidates all opium laws throughout India, excepting the Bengal regulations regarding the monopoly in that province. The present system of administration of the Opium Revenue Department remains undisturbed."

—The str. *Zambesi* with English mails left Aden for Bombay on the 5th, 5 p. m.

—"The authoress of *John Hallifax* certainly has a touching faith in human nature. She lately had a fountain created on the high road, close to her place in Kent, with a receptacle for loaves on one side, and a money-box with a slit in the lid on the other. The former was to be filled every morning, the latter emptied every evening, the idea being that those who took a loaf would leave a penny. Such was the theory of the affair, and a very beautiful, too. In practice, however, it has not been found to work well. The loaves certainly disappeared with amazing regularity, but not a single copper was ever found in the box. Perhaps it was for this reason that some wayfarer lately borrowed the latter and forgot to return it"

—Correspondent of *Times of India*: As the subject of Confession is forming one of the prominent topics of discussion in social circles in this city, the following account of its origin may not prove uninteresting to such of your correspondents as "Viva," "Alpha," "Omega," and others. I quote extracts from a book I have in my possession by C. H. Collette, published under the direction of the Religious Tract Society. "A. D. 390.—A remarkable occurrence took place this year as recorded by the historians Socrates and Sozomen, with reference to *private confession*. Confession of sins was in the early church made public before the whole congregation. The penitent was, after a public confession and performance of penance, re-admitted into the communion of the church. About the year 250, during and after the Decian persecution, the number of penitents returning to the faith was so great, that the bishops could not attend to them all, and the public confession was scandalous; accordingly a new officer was created as 'penitentiary presbyter,' to whom all who desired to be admitted to public penance for private sins should first confess their sins, and afterwards, if not too scandalous for public ears, confess them in public. This was also necessary, as some public confession entailed other and palpable inconveniences. This was the first institution of the penitentiary priest. In this year [A.D. 300] the office was suppressed, and with it private confession was abolished. This occurred at Constantinople by order of Nectarius, bishop of that city, and the example was followed all over the East. The circumstance came about by reason of a scandalous occurrence happening to a lady of distinction after confession, the crime having been committed in the church itself. The misbehaviour of one priest was visited on all the clergy, and set the whole city in an uproar; and, to appease the tumult, Nectarius not only deprived the offending deacon of his office, but also removed the penitentiary, and with it all private confession, more effectually to prevent, for the future, inseparable, as it appears, from the system that office, and, to use the words of Nectarius referred to, 'leaving any man free to partake holy mysteries according to the direction of his conscience, thus abolishing the custom of private confession as it is now called, *auricular confession*. This was deemed then an human institution, and the confession and penance enjoined were left optional to people. Private confession to a priest is now compulsory on every member of the Romish Church. "A. D. 750.—Fleury, the Roman Catholic historian, tells us that the earliest instance of giving absolution to penitents immediately after confession, without waiting till their penance was fulfilled, occurred at this time in the rule established by Boniface." "A. D. 763.—According to Fleury, Chrodegang, bishop of Metz, first enjoined compulsory oral confession, but this custom was restricted to his own monastery." "A. D. 1215.—Auricular confession was, by the Fourth Lateran Council, now first authoritatively required of all persons of years of discretion, under pain of mortal sin. Confession was to be made at least once a year. Fleury says, 'This is the first canon that I know of which has commanded general confession.'"

—Total fall of rain at Byculla, 18 inches.

—Death last week, 352.

—The outbreak of cholera at Paunchgunny has spent itself. Three of the school-boys died (children of Mr. Brierly, Mr. Rowell, and Mr. G. Bedford).

—We acknowledge with thanks receipt of The Indian Travellers' Guide for July, published by the *Bombay Gazette*.

Miscellany.

—Notice of Mission Work in Hongkong; Miss Bax[illegible]

Bishop Smith received the first impulse to d[illegible] life to Missionary work in China at a meeting held [illegible] house of Miss Baxter's father. From that house, a c[illegible] of religious and intellectual life, a home of social re[illegible] ment and happiness, Miss Baxter went forth to a volunta[illegible] exile in Hong-kong, unaided at first by any Society, [illegible] servant of none but her own Heavenly Master, to mak[illegible] herself the servant of all that came in her way. Sh[illegible] made her home in Hong-kong, the home of every frie[illegible] less, fatherless, motherless, suffering, destitute, out[illegible] woman or child, without any distinction of nation[illegible] creed, or social rank. There was no limit to her sph[illegible] work; her home was a general refuge and asylu[illegible] bining schools with regular and methodic tea[illegible] English and Chinese, open to all who would come[illegible] that came near her, whosoever they might be, she[illegible] dered as sent to her by God that she might lead th[illegible] God.

Her one principle was to do whatever work her h[illegible] found to do, and to do it with all her might. And w[illegible] all this work in her house she combined the manage[illegible]

of day-schools for Chinese children in different parts of the town, she found time to visit the barracks, the prisons, and the hospitals, and even the most wretched hovels of Tai-p'ing-shan were not too low for the visits of this noble sister of mercy. No doubt there was not much systematic organisation in her work; but her practical common sense and her presence of mind counteracted this defect, and carried her clear through any entanglement of her varied self-imposed duties. No doubt there was little sympathy with her sentimental ailings and sickly religionism, and some people thought her character somewhat stern and hard; but her feelings were too deep and true to have any patience with fictitious sentimentalism, and she was too well acquainted with the multitude of real sufferers in this world to waste her time on imaginary sorrows. She has gone to her everlasting rest, and her work in the schools is still carried on by ladies trained in her own school. But her name will ever be remembered in Hong-Kong, and her memory be treasured by hundreds still living, to whom she was a ministering angel on earth.

—Dr. Dudgeon of Pekin on the use of opium; *Friend of China*:

The use of the drug begets a condition of the system which requires a repetition of the dose to counteract the depressing after-effects of the previous indulgence, and it is in this way that the regular repetition seems rather beneficial than otherwise. For a time there is no apparent injury, nay, there is an immediate clear gain, as in the case of pain and in other cases, for a time after the habit has been begun; general exhilaration of spirits, elasticity of body, and a gentle pleasurable delirium, with general stimulation of the faculties of mind and body. But very soon the dose requires to be increased in order to produce the same effect, and here the new appetite comes in, and the pipe is had recourse to to satisfy it. There is an indefinite consciousness of some want, a disagreeable feeling of emptiness and sinking which nothing but the repetition of the pipe will appease. Once this morbid unnatural craving is set up, the pipe must be resorted to to get rid of the pain or uneasiness, not to derive pleasure from it. Everything must give way before the relief of this morbid craving, and it is here where the abject slavery of the opium-smoker comes in. Theoretically speaking, the pipe may be relinquished before the first stage has been passed; practically, however, we seldom find it so. Its apparent usefulness at first, the relief from pain, the pleasant excitement, the ease of conversation, the temporary drowning of present cares, and its sociality, are advantages not lightly thrown away, but these very benefits, shortsighted best, blind the smoker to the formation and progression of the habit—the forging of those chains which are to drag him down to a lower stage and finally to a state where recovery is all but impossible. Once habituated to the drug, everything will be endured rather than the privation. The pipe becomes the smoker's very life, and to satisfy the inexorable demands of the tyrant craving there is nothing to which he will not stoop. In the case of poverty the wretched victim is driven to the perpetration of crime in order to secure the pipe. Time, wealth, energies, self-respect, self-control, honesty, truthfulness, honour, are all sacrificed at the flicker of the opium-lamp. This new constitutional idiosyncrasy, or second nature, demands its regular periodic dose, twice, sometimes thrice or four times, and in the case of old confirmed smokers an almost continuous supply, day and night, without which the smoker could not exist. Where is the Asiatic with his feeble resolution, sensuous nature, and low moral tone, who is able to withstand the gnawing and insupportable languor attending attempts at cure, the thirst and burning sensation in the throat, the shrugging at the shoulders, the pain in the bones, the dread of diarrhœa, dysentery and spermatorrhœa, the yawning, the discharge of mucus from the eyes and nose, and all the host of subsequent evils? What a slavery! none more easy to acquire, none more difficult to break off. The Chinese tell us that opium-smokers have been known, after money, clothes, lands, and houses have been pawned or sold, and character, influence, and position have all perished, to commit suicide or sell wife and children into slavery, or give up wife and daughters to a worse fate.

All will admit the terrible difficulty, nay the almost impossibility, of giving up the habit radically and for ever when once acquired. I might adduce abundant testimony on this point, were it needed or the fact disputed. I know that large numbers die annually in the prisons of China from deprivation of the drug, being almost wholly carried off by diarrhœa and dysentery—diseases which prove quite intractable in opium-smokers. The confirmed smokers of all classes, even when not deprived of the drug, generally end their days from this cause. Smokers stand therefore in great dread of looseness of the bowels, their normal condition being excessive constipation, sometimes as few as two stools per mensem, and even then external mechanical aid is sometimes had recourse to. Cooper, the traveller, tells us that he frequently in the early morning saw half-naked men lying dead, simply from want of opium. His statement that one-third of the population of China would be destroyed by deprivation of the drug, is, I conceive, greatly exaggerated, if meant to indicate the extent of opium smoking; but the calculation that one-third of the smokers themselves would die if suddenly deprived of the drug without substitute of any kind, is not improbable. I must, however, admit that I have been enabled to cure a number from the vice; about a dozen of whom, in connexion with the Christian Church at Peking, have been under my observation from two to twelve years. Many more have professed to be cured, and have doubtless held on their new course for months, probably years; but I cannot vouch that they have not ere this fallen, or will not yet fall, back to their old practices before temptation. Some without the help of our foreign medicine—which is a combination of stimulants, sedatives and tonics—have, by gradually diminishing quantities of opium, succeded in getting weaned from the pipe. It has required in their cases strong motives of interest, duty or religion, and the strong exercise of will, which is proverbially weak in the victim of opium. I have met also with two or three individuals who have formed strong resolutions to throw off the habit without any help whatever, and who have succeeded, but their cases were very sad—incapacitated for work, suffering from dyspepsia, intestinal derangement, languor and, worst of all, a gnawing pain through all their bones. These cases of cure, however, utterly insignificant when compared with the whole number of smokers, or even of those who apply for the cure of the habit, but who fail, are the exceptions which only prove the rule.

The next question is, how long can a man smoke before the habit becomes confirmed: in other words, is there such a thing as "moderate" opium-smoking? If we define "moderate" to be a quantity not inconsistent with health and the discharge of all duties, without any injurious effect upon the constitution and life,—nay, in some cases improving the one, and lengthening the other—compatible with letting it alone, without feeling its want or being the worse for it without any craving or desire for it periodically or otherwise—then, in this sense, there is no moderate opium-smoking in China. Until the habit is formed, which may embrace a period of a week or two, or as many months, the smoker may not find that periodical craving which demands satisfaction; but very soon the fascination of the pipe leads to greater use, and he finds himself the slave to the appetite and then, whatever be the quantity, the man becomes a confirmed smoker, and from the very nature of the appetite created, the necessity for increase, and the evil result which follow sooner or later, he ceases to be a "moderate" smoker. He may be moderate in quantity as compared with other and older smokers, but cannot be so designated as regards the power of the habit and the evil result which invariably follow. In most cases it is astonishing how soon indulgence in opium begets a desire for it and inability to do without it.

—China's Millions; from Mrs. Williamson's journal:

Tsing-chow, the next large city where we stayed, is very ancient, and all the surrounding district is famous in history. Before the time of Abraham it is recorded that this city sent pheasants' feathers as tribute to the emperors. The city is beautifully situated, with lofty hills to the west.

The city is surrounded by a fine wall, and the gates are lofty and strong. We had some difficulty in finding an inn. The first one we got into was one in which Dr. Williamson had resided several years ago; but, alas! it had so gone to decay that it was impossible to remain. The roof was broken, and mould and damp and dust were everywhere. Besides, there was no food for the mules, so we decided not to stay there. Dr. W. went in search of another shelter, and found one. It was just being vacated by a mandarin, and I was ushered in most unceremoniously, to avoid the crowds that thronged us. With the most dignified courtesy the mandarin showed me to a chair in an inner room; inquired if I was fatigued: how far I had come? How long was I going to stay? and, Where was I going? All this was done with a grace and dignity that would have served as a model for our gentlemen travellers in "bonnie" Scotland. After this he hurried his servant to collect his things, as the honourable lady was waiting. Well, we settled down to the comforts of the inn,—those comforts being a brick floor, coated inches thick with mud, two chairs, a table, and a rough bench for a bed; dirt everywhere, and the odour of opium very strong. Our sleep was disturbed by the visits of cats, and there were no means of stopping up the holes where they entered. During our meals, the inn yard was constantly full of a gaping crowd, and a sea of faces, packed as closely as they could be, peered through every door, window, and crevice. We walked all over the city, and found the people perfectly civil. Instead of the ugly name they give, I heard one man call to his boy, 'Look, come and see a great sister!'

Dr. W. went and stood at the inn gate and preached to the crowd, and at intervals sold books. All who were sick he admitted, and the dispenser, Lee S. S. and myself, in separate rooms, saw and prescribed for the sick. The women were kind and agreeable, and listened with attention when I spoke to them of the heavenly doctrine. They always laughed heartily when I found out an opium smoker. They told me that nearly half the women of the city smoked opium, and not one of these smokers but wished to give it up. We saw a great many patients; large numbers came with cataract in one eye, and very large numbers had goitre, which they call 'ying-su, or eagles' wattles.

The women begged me to stay some days longer, *and many invited me to their homes.* These were all respectable people. Dr. W. had to exert his authority to keep back the rough, idle women.

For the sake of change and rest we took one or two walks through the streets; and as I stood in the midst of that ancient city, and knew that I was the first woman of a strange race who had ever trod its streets, or walked amid all these altars which had so long smoked with incense to false gods,—that no woman had ever been here who could point her sisters to that Living Sacrifice offered once for all,—I felt I occupied a most solemn position.

The memorable saying of Napoleon to his army in Egypt occurred to me: '*Forty centuries look down on you;*' but I felt another Eye and a nobler cloud of witnesses were upon me, and an infinitely more sacred exhortation and more profound motive presented itself to my mind. And under the sense of my own nothingness, I felt my whole being roused in prayer that God would send out more women to teach these millions of immortal beings; and under that same sense of need, I would implore you, O ye Christian women of Scotland! to think of the claims of your sisters in heathen lands. Women are one-half of the human race; there ought therefore to be as many women as men in the field, especially in such countries as China, where only women can properly and powerfully teach women. Surely God has some chosen vessels among you who will bear His name thither; women with steady zeal and firm nerve, who have already passed through the fire, and are prepared to face trials and death itself, if need be, for the sake of Him to whom we are indebted for everything precious we possess or hope for; women who have resolved to spend their lives in the most noble of all services under heaven, so that in that great day the Savior's crown may be adorned with jewels from among the women of this the most ancient people on earth.

The missionaries you send out work at a great disadvantage. Few of them can speak as St. Paul did of the "women who labour with them in the Gospel." In your own churches, where would be the life if you blot out the work that woman does? Here there would be work unlimited for medical women, and for those who have the gift of speaking either to the young or mature.

Selections.

THE SILVER SPRING, AND ITS SPIRITUAL LESSONS.

BY REV. THEODORE L. CUYLER, D.D.

'I AM sitting under a warm, golden sunshine by the banks of the Silver Spring, in Florida. For several hours our little steamer threaded its tortuous way up the Ocklawahaw, amid dense forests of cypress and palmetto. The venerable cypresses, with their flowing grey beards of moss, gave a sombre gloom to the scenery. Suddenly our boat turned off into the bright and beautiful Silver Creek, where the water is so perfectly transparent that we seemed to be floating on air. Eight miles of this translucent navigation brought us to the fountain-head of the crystal creek in this marvellous Silver Spring. It is not only the gem of Florida, but one of the wonders of American scenery: I bend over the side of our little boat and look sheer down forty feet, and the shell-covered bottom seems only an arm's-length off! A penny lying on the bottom is distinctly visible, and the hand-writing on the envelope of a letter is plainly seen! Not one particle of gross earth sullies the pellucid purity of this deep, cool spring, which is itself the birthplace of yonder fast-flowing little river.

As I look down into the magic mirror that reflects the tree-tops, I begin to repeat to myself these words: "He showed me a pure river of water of life, *clear as crystal*, proceeding out of the throne of God and of the Lamb." These words set me upon a meditation. If our Master were beside this bright fountain to-day, with His disciples, what a parable He would draw out of these pearly depths! He found His texts everywhere. Looking at the golden pitcher which the priests used in the Temple, He cried aloud: "If any man thirst, let him come unto Me and drink! He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." No emblem was more often employed by the Great Teacher, and in the descriptions of Heaven itself we are led beside the living waters.

The first thing that strikes me here to-day is the fulness of the fountain. This Silver Spring sends forth a body of water that amounts to more than a hundred hogsheads in a minute. The issuing creek is always full to the brim. Midsummer heats never diminish it. Beautiful emblem of that fulness of mercy in God that furnishes redemption for all sinners who seek it; and of that fulness of grace in Christ Jesus for the myriads of His disciples! We run dry when we cut off our heart-connection with Jesus. This is the secret of the spiritual declension of many a church member. He is out of communion with Christ. He no longer draws by prayer and by the activities of faith from the Great Reservoir. "Because I live ye shall live also." As soon as a Christian finds himself growing dull and dry, as soon as he loses his relish for his Bible and his closet, his prayer-meeting, and the active duties to which he pledged himself, let him take the alarm. He has

"forsaken the living fountain, and is hewing out for himself a broken cistern that holds no water." He is attempting to live on the mire and dregs of a dried-up experience. The water is not there. The recovery of such a backslider is not to be secured by the prayers of the Church, or the preaching of his pastor, or by the advent of a "revivalist;" but by the return of his own soul to his own Saviour. He must go back to Christ in humble confession, and establish a new connection with Jesus, as the one only fountain of all grace and strength. A genuine and powerful revival in a Church is simply the outwelling of a Silver Spring from the hearts and lives of Christ's brotherhood, and the outflow makes a blessed irrigation of the surrounding community. If Christians keep in constant communion with their fountain-head, there would be no necessity for a revival. Oh! my soul, may thy every vein be filled with this quickening flow, so that my leaf be ever green, and my life be like yonder orange tree, laden with golden fruit!

2. The next truth that bubbles up from this crystal spring is that the purity of the stream comes from the purity of the fountain. As we sailed up the Silver Creek, we observed that the whole stream was transparent as glass until it mingled with the more turbid waters of the Ocklawahaw. So the life of a true child of God is pure and holy as long as it flows out of Christ. This is the only "higher life." As soon as a Christian runs into conformity with the world his conduct becomes riled and muddy. His whole life is discoloured. He has ceased to be "peculiar and separate from sinners." The sand and slime of a sinful world are too much for the crystalline character which grace begets, and he becomes polluted. The word "sincere" signifies transparent. His clear honesty of purpose, and purity of aim, and singleness of heart for Christ's glory, are all muddled with a new and unclean contamination. He is no longer holy. Nobody "comes thither to draw" from him, as I see the people come and fill their buckets from this sweet, cool spring. He cannot purify and refresh others, for he is not clean himself. He has not the crystal quality of that stream that floweth out of God and the Lamb. It is a suggestive fact that in proportion as Christians ally themselves to sin and the sinful, in the same degree do sinners draw away from them when they want help and spiritual good, "Keep thyself pure!"

I observe, too, how free this silver fountain is. Yonder poor negro freed-woman fills her bucket from the cool spring. Our New York nabob, who has come to visit the wonderful waters, quaffs a delicious tumbler also. The same fact I observe in Brother Moody's multitudinous meetings. Rich and poor, cultured and illiterate, are cleansed by the same atoning stream from Christ. They all drink, too, of Him with the same relish. Ho! every one that thirsteth! come ye to the waters! No man perishes for want of an atonement. None need die of thirst while the well-spring gushes out from Calvary.

I cannot see whence this wonderful spring issues. Its source is invisible. The water steals in quietly and without cessation. So, blessed Jesus, may Thy unseen Spirit feed the depths of my inmost heart with perennial grace, and love, and courage, and holy joy: and then shall my life become more like unto that celestial stream that proceedeth out of the throne of our enthroned and glorious Head!

CHILDREN IN THE WOODS.

The *Portland Oregonian* of Feb. 12 says: Two small children, sons of Mr. Gubser, aged respectively three and five years, and a child aged five years, son of Mr. Smith, wandered from their homes last Wednesday evening, got lost in the woods, and were not found until Thursday morning. Mr. Gubser and Mr. Smith, parents of the little truants, lived on the Cornell road, about five miles from Portland. Three o'clock Wednesday afternoon, Mrs. Smith came past Mr. Gubser's house on her way to church. She brought her little son along, and left him in care of Mr. Gubser, as Mrs. Gubser was to accompany her to the meeting. Leaving the three children, the mothers went on to the church. Shortly after the women were gone away, the children left the house and began to play about the yard. Mr. Gubser was in the house all the afternoon. He saw the children playing several times, and gave himself no solicitude about them, supposing that they would come into the house as soon as the dark set in. Six o'clock came, and the children, failing to put in an appearance, Mr. Gubser went out and called them. No answer was received in response to his loud and repeated calls. He thought that probably they had gone over to the house of Mr. Smith, which was not far away. Accordingly, he went over there, but was surprised and alarmed to find they had not been to Mr. Smith's that afternoon. Gubser was convinced that the children were lost, and as not a moment was to be lost, he spread the report as rapidly as possible among the neighbors. Soon a large crowd had collected, and began to scour the woods in all directions. The search was continued without cessation during the whole night. Daylight made its welcome appearance, but brought no trace or tidings of the little wanderers. At one time about one hundred persons were engaged in the search.

Thursday forenoon, about 10 o'clock, Mr. Gubser's youngest child was found. The little fellow was lying flat on his back, chilled to numbness, and perfectly helpless. A little dog belonging to Mr. Smith had followed the children off. This faithful creature was found lying on top of the child, and endeavoring to keep its little master warm. It seems remarkable that instinct should have taught the dumb brute so much; for had it not been for the warmth derived from the dog's body, the child would have perished with cold. Search was continued for the other missing children, and they were found about two hundred yards from the youngest one. Both were lying down, clasped in each other's embrace, almost frozen. Snow began to fall rapidly about 12 o'clock Wednesday night, and continued to descend without interruption until some time after the finding of the missing ones. The night was dark and windy, and extremely cold, and it is really a matter of wonder that the little truants did not perish before the morning. Luckile they were comfortably clad, or else they would haev died from exposure to the pitiless storm.

THE DIVINE IDEA OF THE CHURCH.*

BY REV. C. D. HELMER.

When we come to speak of the church, what is it exactly that we mean? Even our language has drifted into confusion and folly. Some of us call the meeting-house a church; and we apply the same term to the religious organization that occupies the edifice, and to the transient assembly for worship. The local organization, moreover, is named a church, while the whole number of confessors at any one moment on the earth is known as the church visible; and with still another distinction, that excludes all ungenuine professors, we have the church invisible.

In the midst of such confusion and uncertainty an honest seeker for truth would naturally desire to know what is the divine idea of this matter. What does Christ recognize as his church on the earth? In his own thought and heart, I suppose our Lord includes in his church his true followers everywhere, of every name and every shade of opinion and belief. Men may differ very greatly in other respects and yet agree substantially in their devotion to Christ's person. And the Christian church is not founded upon oneness of opinion, upon intellectual unanimity, but upon the unity of trust in Jesus Christ as the Savior of mankind. Can it be doubted that the Lord recognizes, to a certain extent, all existing organizations bearing his name, that make a personal confiding in him for salvation the essential condition for membership? The church is not a society of creed-subscribers, or of morally good fellows, but of Christ's own fellows.

Primarily, from the representations of the New Testament, I understand a church to be a local assembly or body of believers in Christ. Here you have an external reality, visible and tangible. Such were the churches at Jerusalem, at Philippi, at Ephesus, at Corinth, at Rome, and occasionally in some saint's house. Those churches, from the best information we have, were separate and independent organizations, as much so as the families of pioneers, locating at intervals upon our western prairies. They were not branches of one tree, nor even the branches of one candlestick; but each was a candelabrum in itself, as is verified by John's vision in Patmos.

Now, as a most natural consequence of this fact, mankind judge of the church by such, specimens as they are acquainted with. People who live in the neighborhood of such an organization that is full of the spirit of Christ, zealous, devout, pure-minded and warm-hearted, in sympathy with God and man, seeking first the kingdom of God and his righteousness, strong in faith, radiant with hope, and serene with that peace which passeth all understanding, rejoicing evermore in the Lord, praying without ceasing and working without fainting, will inevitably form a favorable opinion of the church. They will think of it as Americans think of Niagara—the highest type of waterfalls, or as the Swiss think of Mt. Blanc—the monarch of mountains. All good, and desirable, and glorious elements enter into their conceptions of a church, by reason of their knowledge of this particular instance. And no man, raised up of God and ordained to the ministry of the Word, can preach and win the world to Christ, as can such an organization. But, upon the other side, let the church be one characterized by worldliness, by internal dissensions, be cramped by bigotries, hardened and desiccated by uncharitableness, feeble in faith, cold and formal in worship, expending all its vitality upon externals and non-essentials; standing aloof from humanity in its needy and suffering masses; having the form of godliness without the power of it; a dull and uninspiring ecclesiastical body; and its whole influence will be repellent. You might as well send a Patagonian to Sirius as the representative of the human family on the earth, and expect to awaken there an admiration for the race.

* [Preached in the Tompkin's Avenue Congregational Church, Brooklyn, N. Y.]

OUR TREASURER'S VISIT TO CHINA AND INDIA.

(*From the Friend of China.*)

Dear Sir,—As you think a letter from me may have some interest for your readers, I venture to send you a short account of what I saw.

The use of opium is unknown in Japan, though one fears it may be introduced from China. It is to be hoped that the feeling of dislike which prevails between the Chinese and the Japanese may have this beneficial result, that it may prevent the latter imitating the views of the former.

At Shanghai, Mr. Wylie, of the Bible Society, took me to two opium shops. At the first of these the owner said he had about 1,000 customers per diem, and was not doing as well as usual. I do not apprehend that they all smoke opium, as they also sell tobacco, as an attraction, which leads them to frequent the place and ultimately leads to opium. They endeavour to attract them to the house, hoping that they will finally become their victims. The houses are more respectable-looking than I expected, but the strongest testimony I had was from a man who was a great defender of the trade, and in his denunciation of the agitation against it, my casually asking whether a house we were in was an opium-shop, he replied, "No, an opium-shop is like the lowest public house in England." It is commonly said, that opium-smoking is a vice of the Chinese long before we knew it. I could find no evidence produced in support of this assertion, and I am inclined to believe, that it originates in the idea, that what is now so common must have existed for longer than a hundred years. I saw a man smoking, who said he was fifty-eight, had smoked for twenty years, and whenever he was ill he took it, and it cured him. He smoked four times a day. His master, a great merchant, said it was a nasty habit, which he dislikes and discourages among his men. He thought the Chinese were growing it increasingly, but they would never dispense with Indian opium. Another merchant told me he never keeps an opium smoker in his employ, as he could never trust them not to steal. The captain of the vessel in which I left Shanghai, a man who no doubt often carries opium, spoke strongly of the evils which it produces. I understand that at Foochow the price of a chest of opium, is from 400 to 450 taels, and the Chinese duty is 35 taels.

I saw Mr. Dukes and Dr. Talmadge, at Amoy; Dr. Gauld, Mr. Gibson, and Dr. Kerr (of Canton), at Swatow.

At Canton Mr. Piercy of the Wesleyan Mission took me to several opium shops. They were very wretched, and some of the people we saw seemed victims to it. Others looked pretty well, but when the habit is once formed, it is almost impossible to abandon it. One man we saw told Mr. Piercy that he spent fivepence a day, which he thought was half his income, on opium. About twelve gentlemen interested in the question were kind enough to meet me at Mr. Chalmers,' of the London Missionary Society. The statements made were very striking. Mr. Nye, a merchant of long experience, said that of ten great Hong merchants who carried on the trade when he came to Canton forty-two years ago, the families of nine had been ruined by opium-smoking. A town was mentioned which is becoming depopulated by it. Literary men smoke a great deal, and young men often take to it, and are ruined. The opium pipe is offered in private houses, where rooms for the purpose are common. They think unless active measures are taken, China will be ruined. They used to have three things reproached to them; viz. opium, the coolie trade, and gambling-houses in Hongkong. The two latter are now stopped, but opium gets worse and worse. An eminent Englishman, resident at Canton, to whom Mr. Piercy introduced me, though not sharing our views, admitted that the increased growth in China made the Indian revenue precarious.

At Hongkong a gentleman with whom I was dining was defending opium, but when I asked him if he allowed his servants to smoke he admitted he did not, saying as they were well fed they did not require it. There was a good deal of opium-smoking between Canton and Hongkong. At the latter place, Dr. Eitel took me to an opium-boiling establishment. There were eighteen men at work, preparing it to be put in boxes and sent to California. Dr. Dudgeon had shortly before visited this place and questioned the proprietor, who said he considered opium a great evil, and did not allow any of his men to smoke it, but he carried on the business for the sake of profit. One cannot wonder at this reasoning in a heathen. This and other houses are in connexion with a man who farms the right to boil opium, and pays 120,000 dollars a year for three years to our Government for it. Dr. Eitel considers that it is destroying the population, opium-smokers have no children.

There is one satisfactory consideration in connexion with Hongkong, and that is, that the great abomination of gambling-houses licensed by the British Government and the Coolie emigration from Macao, have been recently suppressed, mainly by the exertions of two gentlemen, one abroad and the other at home. The first is the excellent Chief Justice of Hongkong, Sir John Smale, who in spite of obloquy and misrepresentation, boldly set his face against that iniquitous slave trade miscalled emigration, and exposed its enormities. The other is Mr. Chesson, who, studying the subject at home, got it brought before Parliament, where its public discussion compelled the Colonial Office to give orders for the suppression of gambling, and strengthened Lord Granville's hands in his remonstrances with the Portuguese Government, which ultimately induced to stop the emigration from Macao.

In India I heard a good deal on the subject, which is repeatedly stated. I found that opium is to the extent of 11,000 maunds in Oude, which Gazeepore and gets mixed up with the returns. Holkar appears to be largely increasing the production of Malwa opium. This will not tend to diminish our power of dealing with question. I fear that the consumption of opium by our own subjects in different parts of India, especially in Burmah, is on the increase, though it is generally eaten rather than smoked. The Government finds it difficult, not to say impossible, to prevent the consumption, and I fear we must be prepared, unless something is done, to hear of much demoralization. This is a strong argument for attention to the subject, because as regards China we have got the power of stopping the evil we had when Lord Shaftesbury brought forward the question in 1843. At that time the Chinese Government was sincerely desirous to stop the trade, and it would have been able to do so, had we not forced the noxious drug on that unhappy country. Now it has taken such a hold on China that it is unhappily true, that if we ceased to send it they would either grow it or procure it from other sources. Then it was a question of 2,000,000*l.*, now it is a question of 5,000,000*l.*. It is an illustration how difficult when you once do wrong it is to return to the right course.

Sir William Muir, whose views are probably more favourable than those of any other Indian statesman, is now Minister of Finance, but the question does not rest with the minister, but the council at Calcutta, and they shrink from making any change. The fact is that they fear a falling off of revenue, and the finances of India are a subject of grave anxiety to all who are responsible for the administration of that country. It must be borne in mind that should the Lancashire manufacturers succeed in their agitation to get the duties removed from manufactured goods, a loss will accrue to the Indian exchequer, which will be used as an argument against any reduction of the opium revenue. I apprehend that in our own territories the production of the poppy is stationary, but that it is on the increase in the native states.

I send these remarks in case you think them of interest to your readers, and am

Yours very truly,
R. N. FOWLER.

"MY WIFE NEVER GAVE ME UP."

BY E. PAYSON HAMMOND.

Major Hall is a man well known in the District of Columbia. During the war he maintained an honorable position, doing valiant service for his country, and since that time has held offices of trust under the Government. Being naturally a "hail fellow well met", he fell in with so-called sporting men, spending much of his time gambling and occasionally drinking to excess. One of his friends, General Crittenden, was induced by his wife and daughter to attend the union evangelistic meetings here in Washington, and after a severe struggle, yielded his heart to the Savior. Through his influence, Major Hall was induced to attend the meeting, professedly for the purpose of hearing his friend, the General, relate his experience. He was much impressed with the clear evidence of conversion which he exhibited in his remarkable address. The Spirit of God strove with him, but he resisted the influence, and in a fit of desperation left his praying wife abruptly during the inquiry meeting, and sought to drown his convictions amid the excitement of the gaming table. There all night long he continued.

At nine o'clock on Saturday morning, instead of returning home to relieve the anxiety of his wife, who had set apart the day to fast and pray for him, he went to the St. James's Hotel and slept till three o'clock, when he again betook himself to the same place, continuing there until daylight on Sunday morning. Suddenly he exclaimed, "I have played my last card and drank my last glass of whisky." His devoted wife's prayers were beginning to be answered. He went to his office, and resolved, if possible, to become a Christian before he left it. There he remained until five o'clock in the evening in terrible agony of soul. The burden of sin all the time grew so heavily upon him that at last he felt he must have help. He first went to three different churches, hoping to find them at the meeting, but it was not the hour of service. He then sought the home of a Christian gentleman, and there, with the assistance of Rev. Dr. Black, who was called in, he was enabled to look away with the eye of faith to the Savior bleeding on the cross for him. The burden at once rolled off as he saw that divine justice had been satisfied by the finished work of Christ. Peace and joy at once filled his soul, and he saw clearly that because the Lord Jesus had loved him and given himself for him, and because he had confessed his sin and believed on him, God the Father had forgiven him his sins and cleansed him from all iniquity.

He then went home to his wife and told her that her prayers had been answered. At first it was too good news to believe. She had not known his whereabouts for two days, but she was confident that God by his Holy Spirit could search him out and lead him to cry for mercy. Without stopping for food, though he had taken nothing for thirty-six hours, he at once repaired with his wife to Rev. Dr. Rankin's church, where I observed him weeping like a little child. But between his sobs he said to me, "*Though all my friends gave me up, yet she never forsook me; she never ceased praying for me, and now her prayers are answered.*" Soon after he told his experience to 2,500 people in the same church, and his wife involuntarily arose and said, "I am the happiest woman in Washington."

For two weeks he has been addressing meetings nearly every night in this and adjoining cities. The experience gained by him in years past in speaking at political gatherings has been of great advantage to him. He has already been the means of leading numbers to Christ. He is only one of many here who attribute their conversion to woman's influence.

Ex-Senator Nye's son, from the steps of the Capitol yesterday afternoon related to 8,000 or 10,000 people the story of his recent conversion, attributing it largely to the influence of his praying mother and godly wife. He said that until these meetings commenced he had hardly been sober for seven years. As in different places he has related his experience, hundreds have been melted to tears. Wives, mothers and daughters are realizing, as they never did before, the mighty influence for good they wield over the sterner sex.

About one hundred ladies arose in the morning meeting in Dr. Newman's church to-day and said (many of them with tears), "Pray for my husband." They also were asked to promise, as far as possible, that they would pray with them this very day.
—(*Washington, D. C.*)

SCRIPTURE AS THE ANTIDOTE FOR MATERIALISM.

BY REV. S. W. POWELL.

Study of the Bible is necessary to give right belief and prevent wrong belief. It feeds faith and checks infidelity. Unbelief takes new forms in different ages, but it is the same thing always. Just now it takes the form of materialism. This is the giant which our great hearts must fight. It is not a spectre of the imagination, but a dreadful reality. We are in danger of contentment with physical good—health, food, raiment, lodging. The applications of science to the mechanical arts, and the rapid increase of wealth which results, urge strongly in this direction. It seems as if a magic wand were put into the hands of men. We can scarcely take up a paper without learning of some discovery which will make it easier to get a living, or to live in luxury.

So this world, which holds such vast wealth, waiting for the key of science to unlock, becomes the god of many. We are saying to thoughts of a future life, Depart! Do not trouble us. Our hands and minds are full of the present. We have these mountains to tunnel, these rivers to bridge, these marshes to drain. These treeless plains must be converted into forest, in order that we may have timber and rain. Winds, tides, and temperatures must be tabulated and studied so that climatic change may be understood and forecast.

All this is grand and good if we make the right use of it. The Bible teaches that there is a Spirit, kind, wise, almighty, eternal; that he originates all forces, and controls all events. It says that we are made in his image. We need to have this truth thoroughly kneaded into us to enable us to make the right use of what God reveals in nature. It is one of the saddest sights upon which the angels ever look, sadder than war or pestilence or earthquake, to see how some of the finest minds are making an atheistic use of the revelation of God in nature. Accurate in their measurements to the hundredth part of a hair's breadth; exact to a second in computing an eclipse or the return of a comet; scrupulous to the smallest fraction of a grain in chemical analysis, they are wild and loose with regard to the most important of all questions. Time is not long enough to reveal the evil consequences of their error. The minds of the incoming generation of students are becoming filled with doubts as to the reality of anything which cannot be weighed and measured and analyzed in the retort. Faith, the soul, a future life, God himself, are set aside as matters about which we can know nothing accurately, and as therefore not worth wasting time upon.

Then again, materialism takes a more sordid form—that of eagerness to make money. The question, will it pay? is the test applied to every thing. This is more widely prevalent than the kind just mentioned, because it demands no high culture to make a man a money-worshiper. This is perhaps the most threatening of present dangers. Never before were vast fortunes piled up so quickly. Never before could a man do so much with a great deal of money. Rapid transportation and the telegraph make the power of the millionaire for good or evil ten-fold greater. Perhaps the majority of the very rich make bad use of this vast power. One man of great wealth and energy sets the fashion and gives the tone to a great multitude of followers, just as in a river the passing of a steamer puts all the skiffs in agitation.

All ordinary restraints are powerless against such a current as this. You might as well try to stop the ocean tides. The only force that can avail is the Word of him that made the tides and millionaires, and steam and lightning. The Bible is this Power of God unto Salvation. But it must be *studied*. We do not merely look or walk over our fields if we want God to work the annual wonder of the harvest. So if we want salvation from these overshadowing evils which threaten the very life of modern society, we must dig and delve in the fields of Scripture. You and I may have to-day under our tuition and influence one or more of the millionaires of the future. Somewhere every one of them is *now* within reach, and can be led to love hard study of the Bible. It can be done in the family, in the Sunday-school, and much might be done for this end if Bible services were more commonly to take the place of preaching. But who will undertake to put a dam across Niagara? Who will check the career of a wordly millionaire? Who will, by argument or persuasion, make a positivist a docile listener for the still, small voice?

The Word of God, quick and powerful, must be our reliance. We must ourselves know and love it more. We must increase our efforts to leaven the world with it.—*Medford, Minn.*

RELIGIOUS CONVERSATION WITH THE IMPENITENT.

Perhaps there is no other duty concerning which so many Christians have a self-accusing sense of failure as this. They are humiliated when friends are converted with whom they have held converse on every subject but this. They are stabbed with remorse when impenitent acquaintances die, on whom they have never pressed the claims of Christ. There are other Christians whose quiet, faithful efforts in pleading with the impenitent, turn many to righteousness. If all were like them, every church would double its membership every year. Yet all might do just as much. A consecrated common-sense easily gets at the secret of their success.

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Some shrink from such effort because of a vague feeling that it implies a sort of "I am holier than thou" feeling that is justly offensive to modesty and good taste. On the contrary, nothing is so fatal to its success as the self-righteous spirit. It is the fact that one has been a sinner and that one daily finds the need of such a Savior that is his warrant and his leverage in pleading with the impenitent. It is not argument that's needed, usually. Most men and women, in a Christian land, know their duty. They need to have their conscience quickened, their interest kindled, their purpose strengthened, their peril and loss held up before them. They need the testimony and pleading appeal of one who has found the cure for their malady.

Some tongues are silenced because of the consciousness of an inconsistent life. Let them begin, then, to talk to others as a spur to a better life in their own souls. It is not themselves they are to hold up. Let them confess that it is their own fault that they are no better. Let them honor Christ by declaring his willingness to save to the utmost. It does not by any means follow that one who stumbles sometimes is thereby unfitted to testify for Christ. If so be he gets up, if he makes gains, his life is on the side of his testimony, much better though his life might be. Better, for his testimony, it is surely likely to be.

It is a mistake to say to others, by word or manner, that you talk to them because you feel that it is your duty to. If your appeal is to be effective it must find its impulse in your own soul—you most not be whipped up to the task by a sense of duty. It must be a joy to talk when the fit opportunity offers. There is no sweeter service in which the Christian can engage when he carries to it a hearty interest in spiritual things, a sense of God's presence, a Christly love for men's souls.

To some there is a real difficulty because, by education and habit, it is not easy for them to speak, even to their nearest friends, on religious subjects. In their childhood it was kept as a topic for set talks on Sunday, and solemn homilies after dark. Such a bent is unfortunate, but it can be overcome. One need not wear his heart on his sleeve to make religious things as natural and easy a subject of conversation as politics, business, dress or science. But one cannot make it such unless he takes as vital and joyous a daily interest in it as in any of these every-day secularities. He must have the prayerful spirit, he must relish his Bible, he must live near to God. And if you want the special gratitude of your children in after years, make religious things the subject of every-day unconstrained, cheerful conversation in the family from their earliest life.

Next to not talking with the impenitent is the mistake of talking at the wrong time. Choose your opportunity. Do not lug in the subject awkwardly. One whose heart is in such work comes to have an instinct for it; he recognizes the right time and the right way to speak by a sort of intuition—better may we say, by the divine leading. Like Philip, overtaken by the eunuch's chariot as he was walking along the road to Gaza, he often hears the Spirit say "Go near." God's blessing may make the single word casually dropped into ordinary conversation the messenger of eternal life. And there are times when the Spirit brings us so near to others that even the unspoken desire of our heart seems to take hold of our friend as no words could at ordinary times. The appeal made at such a time, how it lays hold of the soul!—*(Advance.)*

TELEGRAPHIC NEWS.

London, 29th June: In the House of Lords last night, Lord Derby, replying to Lord Granville, said that though Servia had not made an open declaration of war, he did not entertain any hope of its avoidance.—Obituary.—Harriet Martineau.

30th: In the House of Commons last evening, replying to a question of Mr. Lowe, Lord George Hamilton said that a despatch of the Marquis of Salisbury to the Governor-General of India in Council, embodying proposals for the mitigation and prevention of the recurrence of a block in promotion in the Covenanted Civil Service of India, was before the Council, and would be forwarded to India in a few days.

Belgrade, 29th: Prince Milan, accompanied by the Servian Ministers, had left here to join the army on the frontier. The Bishops have also started to bless the troops.

Washington, 29th: Mr. Tilden has been nominated a Democratic candidate for the Presidency.

London, 1st July: As a demonstration of congratulation to the Prince of Wales on his return from India, His Royal Highness to-day reviewed 30,000 Volunteers in Hyde Park. —His Excellency Sir Salar Jung has been presented to the Queen at Windsor and has had the honour of dining with Her Majesty. The freedom of the City of London has been conferred on His Excellency at Guildhall.

Belgrade, 1st: Replying to a note from the Czar, Prince Milan has declared his inability to control the situation.

Brussels, 1st: In an article published this morning, the *Nord* declares that the Northern Powers have agreed in their views that the conflict against Turkey shall be localised.

Belgrade, 2nd: Prince Milan has issued a war manifesto in which he says that further moderation on the part of Servia would be nothing less than cowardice. He justifies entering with his army into Bosnia in order to pacify the insurgents in that province. His ultimatum demanded the incorporation of Bosnia, Herzegovina, and Servia under the Suzerainty of the Porte.

London, 3rd: Telegrams from the Continent state that Montenegro has declared war against Turkey, alleging hostile intentions of the Porte to blockade the frontier and to the infeasibility of the proposed reforms. The Prince of Montenegro proceeded to Herzegovina yesterday.

4th: Lord Derby in the Upper House last evening, and Mr. Disraeli in the Lower House, promised production of the Eastern Despatches.—Latest advices from Cape Town state that the Cape House of Assembly has formally declined to send delegates to the colonies and states of South Africa.

Constantinople, 4th: The Servian troops have crossed the Turkish frontier and, according to Turkish accounts, have been repulsed with a loss of two thousand men.

Bucharest, 4th: Prince Charles, in opening the Roumanian Chambers yesterday, proclaimed his neutrality.

Vienna, 5th: Turkish details confirm the victory at Widdin, their army being now at Zaitschar. The Servians, on the other hand, deny and claim a success on the frontier of Bosnia.—The Montenegrins have crossed the frontier near Grahovo, where there has been some indecisive fighting.

London, 5th: In the House of Lords last night, Lord Derby, replying to Lord Camperdown, said that he did not believe the Russian officers serving in the Servian army act with the assent and authority of the Russian Government.—Mr. Pierrepoint, the newly-appointed Minister from the United States to the Court of St. James, has arrived here.

6th: The latest telegrams from the seat of the civil war in Turkey report conflicting views with regard to the recent fighting. It is generally believed that the Turks have exaggerated the accounts of their engagements. Now they claim another victory over the Servians near Nissa, where the principal fighting is expected to take place. The Turks will not operate on the Danube.—The great Powers are passive in respect to the civil war.

Athens, 5th: The King of Greece has proclaimed neutrality.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 30th (additional):

FOR SOUTHAMPTON.—Mr Black and Mr Lamont.
FOR BRINDISI.—Mr. Keily, Mr F Sanquet, and Capt Allan.
FOR VENICE.—Mr F Kennedy.

Per P. and O. Str. *Venetia*, 7th:

FOR SOUTHAMPTON.—Capt C W Brereton and Lieut T L Lewis.
FOR BRINDISI.—Mr H A Harrison, Mr G F A French, Major C J Mead, Mrs Swinton and two children, Capt R H Palmer, Mr J Mackellicum, and Mr William Aitchison.
FOR VENICE.—Mr Malins, Mr Jas. Leishman, Mr Blaschcck, Mr Clark, and Mr Flynn.
FOR ADEN.—Capt Winckler.

PASSENGERS ARRIVED.

Per P. and O. Str. *Tanjore*, 4th:

FROM SOUTHAMPTON.—Major and Mrs Riddell and infant, Mr J J Hills, the Bishop of Bombay and Chaplain, Mr J P Baird, Captain H Sheppard, Mrs Dunkerley, Mr Cowley, and Mr W Macrone.
FROM GIBRALTAR.—Mrs Fillans.
FROM MALTA.—Mr J Craufurd.
FROM VENICE.—Mr. Anderson.
FROM BRINDISI.—Mr and Mrs Robertson, two Misses Bullock, Miss Ward, Mr and Mrs Cresswell, Mr Goldsmid, Mr and Mrs Nairne, Mr Dyson, Col Bond, Col Buttenshaw, Lieut E Rose, Mr Finch, and Mr E Frankenberg.

Domestic Occurrences.

BIRTH.

ROBERTS—July 1st, at Malligaum, the wife of the Revd. W. A. Roberts, of a son.

DEATHS.

MACPHERSON—June 28th, at Poona, Ethel Rose Charlotte, the second daughter of C. G. W. Macpherson, C.S., aged two months and twenty days.
ROWELL—July 1st, at Panchgunny, Walter James, eldest son of Harry G. and Fanny Rowel, aged 15 years.
HEWITT—July 2nd, at Breach Candy, Bombay, the Rev. John Hewitt, M.A., LL.B., of the Irish Presbyterian Mission in Guzerat, aged 33 years.
WHITE—July 6 h, at Lower Colaba, Stephon White, aged 33 years and 6 months.

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Thomas Matheson, 31st December 1876, Rs. 4-3-6; Rev. S. R. Wells, 24th May 1877, Rs. 7-10; Thomas Graham, 12th April 1877, Rs. 6; Rev. James Emlyn, 1st May 1877, Rs. 7-10; C. G. C. Davis, 27th August 1876, Rs. 1-3; J. Brooks, 24th July 1877, Rs. 6; R. W. Waller, 15th April 1877, paid in last April; Captain G. A. Jacob, 23th April 1877, Rs. 8; Rev. H. Horsley, 30th April 1877, Rs. 6; J. Peyton, 1st May 1877, Rs. 7-10; Mrs. Fido, 8th July 1877, Rs. 6; J. Wilkinson, 1st May 1877, Rs. 6; Wm. Cousins, two copies, 31st December 1876, Rs. 8-7; Revs. A. Buhrer, 1st March 1877, Rs. 7-15-4; Th. Braun, 1st March 1876, Rs. 2-8; A. Brasche, 1st March 1877, Rs. 7-15-4; H. Gundert, 1st March 1877, Rs. 11-5; R. Hartman, 1st March 1877, Rs. 7-15-4; J. Hafner, 1st March 1877, Rs. 7-15-4; C. Huntinger, 1st March 1877, Rs. 7-15-4; G. Hirner, 1st March 1877, Rs. 7-15-4; H. A. Kaudinya, 1st March 1877, Rs. 7-15-4; A. Kochler, 30th June 1876, Rs. 2-14; G. Ritter, 1st March 1877, Rs. 7-15-4; A. Burckhart, 30th June 1876, Rs. 2-14; W. Schmeir, 1st March 1877, Rs. 7-15-4; W. Stokes, 1st March 1877, Rs. 7-15-4; S. Walter, 1st March 1877, Rs. 7-15-4; B. Greater, 1st March 1877, Rs. 7-15-4; W. Hasenwondel, 1st January 1877, Rs. 8-4-8; Chas. Weigel, 1st January 1877, Rs. 8-4-8; C. Jacka, 13th July 1876, Rs. 1.

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